We.

754 756 a message that they then have the power. After that the person tries out his dreamed cure on a sick person. If it works, he begins to build up a reputation, and if he continues to have good results, he then becomes a molang. As for the medicine the molang makes, it does not require any formal training. He observes how some practiced molang makes it. There is no "theorie" (and the guru used this word) to be learned. Also, they get prescriptions in dreams. Thus dreams may be the crux of the affair. It is all pretty informal.

I forgot to ask whether the molang may have familiars. Bugis, the molang of Wailolong, [774] got the call when he was already an adult. A molang can recapture the errant soul of a person who is ill. To make the recapture, the molang rubs betel on the head and joints of the patient and thinks that this replaces the soul. A now discontinued trick of the molang was to discover who did some wrong, for example, in the case of a theft, by looking in his magic mirror. It is quite common to say, "Let's got see what the mirror shows," and then go to a molang. Thus the molang is a person who receives his post through dreams which give him medicine, the ability to recapture souls, and the ability to be a seer.

• 759 844 462 In addition, there are dukun. These are mostly women, but may also be men. They give medicines. The women may also be midwives. They get their medicines from others, for example, from their mothers, or invent them, or obtain prescriptions in dreams. Although Leloba has no more molang, it does have at least one dukun, and there are quite a few in the area.

793 789 The Catholic priests have magic power too, but it comes from God rather than ancestors or other pagan sources. They can even make rain, by prayer.

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622 the kepala kampong had put a hex on him. They
755 show the pagan beliefs more and more now. Later
[769] on I discussed the case with the assistant, and he said that I didn't understand why the blood situation had come about. Perhaps the dukun was right: it was a curse of the ancestors for unfulfilled duties to the ceremonial objects.

At Ndona, where there is a big church, school, etc., and in a rather clean kampong there is an enormous cement block on which is set a big flat stone from an old grave heap. There the assistant got off to get the dukun, who lives a one kilometer walk away. Great crowds from the church stood around the jeep and stared at me. He came back after awhile, and with him was a very old man with a chin beard. He had on an old sarong and headcloth. He had never been in a car before, and they had to tell him how to get in, which he did gingerly. He was almost blind. Then we went off to see the patient. When the old man got out I saw his baggage: a kris and a cloth with a lot of things in it, including a brass container. The assistant said that he was to stay with the patient for a week and treat him. If the sick man got better, he would have to give a feast and sacrifice an animal. The dukun is the last terrifically powerful one left in the whole area. When he dies, his children have learned
•[759] only a part of his lore. It is too bad for the public health, because there are no doctors here, and it is better to have a dukun than no one. (Think of the psychological need.)

493 Then we went to the house of the kapitan, who luckily was not there. (We had met him on the way to Ende, with his new bicycle, which cost fl. 300.00.)

513 Boys sleep in separate houses. In this area
882 (are there others in the kampong elsewhere? there must be) it is a "bivak," i.e., a wall-